Q

Do you Prefer American or Oriental films (Indian chinese etc).

American.
French.
Oriental :- Indian
Chinese.

S.D. Films mentionned

Scream 1 & 2.
Air Force 1
Bethooven 1 & 2.
Home Alone.
Tous de Funes films.
Films with Shah Rukh Khan.
Kuch kuch Hota Hein (Hai
Matrix.
Titanic.
~~Kuch kuch Hota Hei.~~
Taal

The future is mine.
Tamanna.
Dushman
Mehndi
Ashiqui
Dil to pagal Hai
Tamil films.

Love Indian films more than American.

~~Love~~ American > Indian.

American = Indian.

Q. Is there a difference of identity between you & your mother?
Why?
Differences (type) - by appraisal of account.

(i) none.
(ii) based on education difference.
(iii) based on differences on ~~free~~ liberty, freedom, emancipation.
(iv) based on traditionalism v/s modernity

Q. Resemblances :-

→ No. ———————

→ Yes :- —

(Types) - by appraisal of accounts.

~~Type (des~~

Q How would you describe your mother.

Q Do you think that there is a difference between Rural & Urban Girls :-

Yes.

No.

Type of difference - (by appraisal of accounts).

(a) desc. of urban girl by type.

(b) desc. of rural girl by type.

Look at Reasons & distinguish important elements:-

1) Magazines (why they read them).

Care of the body?- "The body as a new sphere of freedom, The body was not in question 20 yrs ago.

2) Traditional activities:-

Recipes, etc...

~~This~~ I ~~have~~ originally intended these questions ~~as indicative of pointing towards a description of the general rule~~

as pertaining to a sample which would be indicative of ~~a~~ wider trends and currents.

However having viewed these responses, it is obvious that each ~~other~~ is very specific and opinionated. It is therefore more useful to regard this sample not as indicative of a larger mass but as one specific study group.

Through the ~~way~~ way that these questions seemed to be understood, we may then look more specifically at how ~~process~~ processes of identification are arranged ~~within~~ and differ ~~from~~ within this particular pool of respondents.

During the session, I also observed that very often these responses proved to be difficult to reply to. Many of the responses I have got are the results of ~~con~~ consultations between different respondents. It is therefore interesting to observe in this case how interaction creates trends, or extrapolate that interaction also push identity into particular directions.

Also: cite responses which remind us very much of ~~incul~~ college-inculcated values.

Many of the responses were evasive. and it is interesting to note how particular stereotypical models and trends are hailed ~~when it is~~ in times of uncertainty.

This raises more questions about ~~the~~ identification process. ~~in terms of~~ It helps us ~~deduce~~ that to a certain extent ~~stereotypes do hail us into place in a context.~~ That identity-stereotypes are still a ~~part of~~ a factor within the mind of many respondents, ready to be exhibited in time of need.

What we can do is to look at what different combinations of those is presented by each correspondent.

Look at how background instigates (1) value-system - (even if it is a matter of self-censoring).

(2) determines choice of identificatory elements.

(3) relates to ~~diff~~ particular traits + combinations.

Girls that did admit to liking ~~the~~ the wearing of Saris. Churidar etc..

did come up with the stereotypical typologies of 'tradition', 'culture'.

However a few girls did refer to the idea of fashion which is an important step already.

i.e:- the ~~image of~~ a idea of "Indianess" is not necessarily linked to a notion of 'roots' or 'history' as it used to be. It is now desirable in different ways - Notions of 'fashion' and 'sexiness' - celebrations of the body of the Indian girl / woman have come into play

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This can be accounted for by ~~the~~ a radical change of the (i) Bollywood Heroine figure, (the bridge between west & East).

(ii) By the emergence of more authoritative and emancipated 'bearers' of Indianness.

(strong, independent yet 'Indian' heroines).

The Bollywood heroine have been present in the Mainstream audiovisual environment for decades However her transformation ~~from~~ to ~~a sexy~~ the desirable identity of a sexy, liberated girl is fairly recent:- (over 80's) - up to 90's.

Neelam,

+ Zee TV- ~~has~~ + an influx of more varied programmes from Doordarshan has paved the way for a wider range of "Indian" feminine role-models.

MC325 WEEK 8

READING A

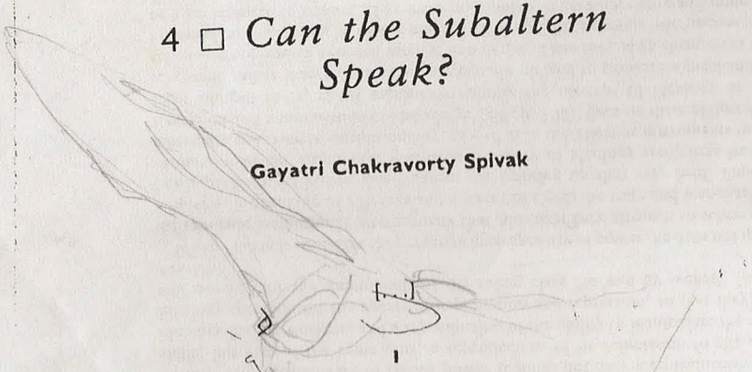
from Williams and Chrisman Colonial Discourse and post-colonial theory. (1993)

SPIVAK - SUBALTERN

1990-00

4 □ *Can the Subaltern Speak?*

Gayatri Chakravorty Spivak



I

Some of the most radical criticism coming out of the West today is the result of an interested desire to conserve the subject of the West, or the West as Subject. The theory of pluralized 'subject-effects' gives an illusion of undermining subjective sovereignty while often providing a cover for this subject of knowledge. Although the history of Europe as Subject is narrativized by the law, political economy and ideology of the West, this concealed Subject pretends it has 'no geo-political determinations'. The much-publicized critique of the sovereign subject thus actually inaugurates a Subject. I will argue for this conclusion by considering a text by two great practitioners of the critique: 'Intellectuals and power: a conversation between Michel Foucault and Gilles Deleuze'.[1]

I have chosen this friendly exchange between two activist philosophers of history because it undoes the opposition between authoritative theoretical production and the unguarded practice of conversation, enabling one to glimpse the track of ideology. The participants in this conversation emphasize the most important contributions of French poststructuralist theory: first, that the networks of power/desire/interest are so heterogeneous, that their reduction to a coherent narrative is counterproductive – a persistent critique is needed; and second, that intellectuals must attempt to disclose and know the discourse of society's Other. Yet the two systematically ignore the question of ideology and their own implication in intellectual and economic history.

Although one of its chief presuppositions is the critique of the sovereign subject, the conversation between Foucault and Deleuze is framed by two monolithic and

From C. Nelson and L. Grossberg (eds.), *Marxism and the Interpretation of Culture*, Macmillan Education: Basingstoke, 1988, pp. 271–313.

anonymous subjects-in-revolution: 'A Maoist' (*FD*, p. 205) and 'the workers' struggle' (*FD*, p. 217). Intellectuals, however, are named and differentiated; moreover, a Chinese Maoism is nowhere operative. Maoism here simply creates an aura of narrative specificity, which would be a harmless rhetorical banality were it not that the innocent appropriation of the proper name 'Maoism' for the eccentric phenomenon of French intellectual 'Maoism' and subsequent 'New Philosophy' symptomatically renders 'Asia' transparent.[2]

Deleuze's reference to the workers' struggle is equally problematic; it is obviously a genuflection: 'We are unable to touch [power] in any point of its application without finding ourselves confronted by this diffuse mass, so that we are necessarily led . . . to the desire to blow it up completely. Every partial revolutionary attack or defense is linked in this way to the workers' struggle' (*FD*, p. 217). The apparent banality signals a disavowal. The statement ignores the international division of labor, a gesture that often marks poststructuralist political theory.[3] The invocation of *the* workers' struggle is baleful in its very innocence; it is incapable of dealing with global capitalism: the subject-production of worker and unemployed within nation-state ideologies in its Center; the increasing subtraction of the working class in the Periphery from the realization of surplus value and thus from 'humanistic' training in consumerism; and the large-scale presence of paracapitalist labor as well as the heterogeneous structural status of agriculture in the Periphery. Ignoring the international division of labor; rendering 'Asia' (and on occasion 'Africa') transparent (unless the subject is ostensibly the 'Third World'); reestablishing the legal subject of socialized capital – these are problems as common to much poststructuralist as to structuralist theory. Why should such occlusions be sanctioned in precisely those intellectuals who are our best prophets of heterogeneity and the Other?

The link to the workers' struggle is located in the desire to blow up power at any point of its application. This site is apparently based on a simple valorization of *any* desire destructive of *any* power. Walter Benjamin comments on Baudelaire's comparable politics by way of quotations from Marx:

> Marx continues in his description of the *conspirateurs de profession* as follows: '. . . They have no other aim but the immediate one of overthrowing the existing government, and they profoundly despise the more theoretical enlightenment of the workers as to their class interests. Thus their anger – not proletarian but plebian – at the *habits noirs* (black coats), the more or less educated people who represent [*vertreten*] that side of the movement and of whom they can never become entirely independent, as they cannot of the official representatives [*Repräsentanten*] of the party.' Baudelaire's political insights do not go fundamentally beyond the insights of these professional conspirators. . . . He could perhaps have made Flaubert's statement, 'Of all of politics I understand only one thing: the revolt', his own.[4]

The link to the workers' struggle is located, simply, in desire. Elsewhere, Deleuze and Guattari have attempted an alternative definition of desire, revising the one

Idea of generalisation of the 'working-class' as a universal-unified mass.

The common unifying 'ideology' as being the desire to neutralise capitalist/bourgeois power @ its roots.

DESIRE

offered by psychoanalysis: 'Desire does not lack anything; it does not lack its object. It is, rather, the subject that is lacking desire, or desire that lacks a fixed subject; there is no fixed subject except by repression. Desire and its object are a unity: it is the machine, as a machine of a machine. Desire is machine, the object of desire also a connected machine, so that the product is lifted from the process of producing and something detaches itself from producing to product and gives a leftover to the vagabond, nomad subject.'[5]

This definition does not alter the specificity of the desiring subject (or leftover subject-effect) that attaches to specific instances of desire or to production of the desiring machine. Moreover, when the connection between desire and the subject is taken as irrelevant or merely reversed, the subject-effect that surreptitiously emerges is much like the generalized ideological subject of the theorist. This may be the legal subject of socialized capital, neither labor nor management, holding a 'strong' passport, using a 'strong' or 'hard' currency, with supposedly unquestioned access to due process. It is certainly not the desiring subject as Other.

The failure of Deleuze and Guattari to consider the relations between desire, power and subjectivity renders them incapable of articulating a theory of interests. In this context, their indifference to ideology (a theory of which is necessary for an understanding of interests) is striking but consistent. Foucault's commitment to 'genealogical' speculation prevents him from locating, in 'great names' like Marx and Freud, watersheds in some continuous stream of intellectual history.[6] This commitment has created an unfortunate resistance in Foucault's work to 'mere' ideological critique. Western speculations on the ideological reproduction of social relations belong to that mainstream, and it is within this tradition that Althusser writes: 'The reproduction of labour power requires not only a reproduction of its skills, but also at the same time, a reproduction of its submission to the ruling ideology for the workers, and a reproduction of the ability to manipulate the ruling ideology correctly for the agents of exploitation and repression, so that they, too, will provide for the domination of the ruling class "in and by words" [*par la parole*].'[7]

When Foucault considers the pervasive heterogeneity of power, he does not ignore the immense institutional heterogeneity that Althusser here attempts to schematize. Similarly, in speaking of alliances and systems of signs, the state and war-machines (*mille plateaux*), Deleuze and Guattari are opening up that very field. Foucault cannot, however, admit that a developed theory of ideology recognizes its own material production in institutionality, as well as in the 'effective instruments for the formation and accumulation of knowledge' (*PK*, p. 102). Because these philosophers seem obliged to reject all arguments naming the concept of ideology as *only* schematic rather than textual, they are equally obliged to produce a mechanically schematic opposition between interest and desire. Thus they align themselves with bourgeois sociologists who fill the place of ideology with a continuistic 'unconscious' or a parasubjective 'culture'. The mechanical relation between desire and interest is clear in such sentences as: 'We never desire against our interests, because interest always follows and finds itself where desire has placed it' (*FD*, p. 215). An

undifferentiated desire is the agent, and power slips in to create the effects of desire: 'power . . . produces positive effects at the level of desire – and also at the level of knowledge' (*PK*, p. 59).

This parasubjective matrix, cross-hatched with heterogeneity, ushers in the unnamed Subject, at least for those intellectual workers influenced by the new hegemony of desire. The race for 'the last instance' is now between economics and power. Because desire is tacitly defined on an orthodox model, it is unitarily opposed to 'being deceived'. Ideology as 'false consciousness' (being deceived) has been called into question by Althusser. Even Reich implied notions of collective will rather than a dichotomy of deception and undeceived desire: 'We must accept the scream of Reich: no, the masses were not deceived; at a particular moment, they actually desired a fascist regime' (*FD*, p. 215).

These philosophers will not entertain the thought of constitutive contradiction – that is where they admittedly part company from the Left. In the name of desire, they reintroduce the undivided subject into the discourse of power. Foucault often seems to conflate 'individual' and 'subject';[8] and the impact on his own metaphors is perhaps intensified in his followers. Because of the power of the word 'power', Foucault admits to using the 'metaphor of the point which progressively irradiates its surroundings'. Such slips become the rule rather than the exception in less careful hands. And that radiating point, animating an effectively heliocentric discourse, fills the empty place of the agent with the historical sun of theory, the Subject of Europe.[9]

Foucault articulates another corollary of the disavowal of the role of ideology in reproducing the social relations of production: an unquestioned valorization of the oppressed as subject, the 'object being', as Deleuze admiringly remarks, 'to establish conditions where the prisoners themselves would be able to speak'. Foucault adds that 'the masses *know* perfectly well, clearly' – once again the thematic of being undeceived – 'they know far better than [the intellectual] and they certainly say it very well' (*FD*, pp. 206, 207).

What happens to the critique of the sovereign subject in these pronouncements? The limits of this representationalist realism are reached with Deleuze: 'Reality is what actually happens in a factory, in a school, in barracks, in a prison, in a police station' (*FD*, p. 212). This foreclosing of the necessity of the difficult task of counterhegemonic ideological production has not been salutary. It has helped positivist empiricism – the justifying foundation of advanced capitalist neocolonialism – to define its own arena as 'concrete experience', 'what actually happens'. Indeed, the concrete experience that is the guarantor of the political appeal of prisoners, soldiers and schoolchildren is disclosed through the concrete experience of the intellectual, the one who diagnoses the episteme.[10] Neither Deleuze nor Foucault seems aware that the intellectual within socialized capital, brandishing concrete experience, can help consolidate the international division of labor.

The unrecognized contradiction within a position that valorizes the concrete experience of the oppressed, while being so uncritical about the historical role of the intellectual, is maintained by a verbal slippage. Thus Deleuze makes this remarkable

The Spivak Reader offers a selection of a major critic's work, making it accessible to as wide an audience as possible in post-colonial studies, literature, women's studies, cultural studies, philosophy, and sociology.

As a theorist, a feminist and a cultural critic, Gayatri Chakravorty Spivak has rigorously expanded our understanding of some of the key issues of contemporary thought. ***The Spivak Reader*** both introduces many of her most important writings, while also making it possible for students of Spivak's work to view her project as a whole. Headnotes and introductory material (including a new essay, "Reading Spivak") by Donna Landry and Gerald MacLean provide a helpful guide to the selections. Many pieces in the Reader have not been published in Spivak's earlier books; the volume also includes a new interview on the question of the subaltern.

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Donna Landry and Gerald MacLean are Professors of English at Wayne State University.

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